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FINIS.

A godly

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FINIS.

A godly

698. a. 44
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A Godlie, zealous, and profitable Sermon vpon the ſecond Chapter of Saint Iames.

Preached at London, by Maſter George Gifford, and publiſhed at the requeſt of ſundry *godly and well diſpoſed* perſons.

¶Imprinted at London for Tobie Cooke, dwelling at the Tigers head in Paules *Churchyard*.
1582.

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¶The ſecond Chahter of Saint Iames, verſe. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23 24. 25. 26.

14 What auaileth it, my brethren, though a man ſaith he hath faith, when he hath no works? can that faith ſaue him.

15 For if a brother or a ſiſter be naked and deſtitute of daily foode.

16 And one of you ſay vnto them, Depart in peace, warme your ſelues, & fill your bellies: notwithſtanding yee giue them not thoſe things which are needfull to the body, what helpeth it?

17 Euen ſo the faith, if it haue no works, is dead in it ſelfe.

18 But ſome man might ſay, Thou haſt the faith, and I haue works: ſhew me thy faith out of thy workes, and I wil ſhew thee my faith by my works.

19 Thou beleeueſt that there is one God: thou doeſt well: the diuels alſo beleeue it, and tremble.

20 But wilt thou vnderſtand, O thou vaine man, that the faith which is without works, is dead?

21 Was not Abraham our Father iuſti-

iustified through works, when he offered Isaac his sonne vpon the Altar?

22 Seest thou not that the faith wrought with his works? and through the works was the faith made perfect.

23 And the Scripture was fulfilled which saith, Abraham beleeued God, & it was imputed vnto him for righteousnesse: & hee was called the friend of God.

24 Ye see then how that of works a man is iustified, & not of faith only.

25 Likewise also was not Rahab the harlot iustified through workes, when she had receiued the messengers, and sent them out another way?

26 For as the body without the spirit is dead, euen so the faith without works is dead.

The second Chapter of Saint Iames, verse. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26.

Haue chosen this portion of Scripture to interpret, because there is very great vse and commoditie in the true & right vnderstanding thereof: and the doctrine therein contained, is most necessarye for all Christians to knowe. First, because it doth directly and fully ouerthrowe and beate downe all carnall profession of the Gospell, shewing that the common and dead faith cannot saue a man. Secondly, because it is the principall pillar which the Papists doe leane vnto, & the chiefe place of Scripture which they doe pervert and abuse, to proue and establish Justification by workes, and the merits of men, & to ouerthrow the frée iustifica-

tion we haue in our Lord Jesus Christ through faith. The holde which they take in this point, is vpon the speaches and phrases which the Apostle doth vse: as when he saith, Abraham our Father was iustified through works. Also Rahab the harlot was iustified through works. Likewise ye sée ỳ of workes a man is iustified and not of faith onely: Wherein ỳ two Apostles of Christ, S. Paul & S. Iames do séeme to be flat contrary ỳ one to the other: for wheras S. Paule saith, Abraham was iustified by faith alone and not by workes. Saint Iames saith he was iustified by works. Saint Paule saith and proueth by sundrie and inuincible reasons, that a man is iustified by faith alone without the works of the lawe. Saint Iames saith ye sée that a man is iustified by works and not by faith onely: This contrarietie is but in appearaunce: for they both wrote by one spirite which is alwaies lyke himselfe, and alwayes agréeth with himselfe. The whole blame therefore is to lyght vppon vs that we are so dim sighted as not to sée

how

how these two seruauntes of GOD doe iumpe agrée together without anye iarre at all. I thinke it néedefull for this cause before I come to handle the wordes of the Text as they lye in order, first to take awaye this shewe of discord: If anye man will demaunde what cause there was which made them to appeare in outwarde shewe so contrarye the one to the other? I aunswere, that although there be no contrarietie in the matter it selfe which they teach, yet the diuersitie of ẏ schollers which they lyght vppon, and the contrarie affection of those whome they instructed, caused them to vse a diuers and contrarie order of teaching.

Saint Paule hauing to deale with such as woulde séeke to bée iustified, partlye by Faith in Christ, and partlye by theyr owne déedes, or the déeds of the Lawe, vseth this order, first, shewing that wée were lost and condempned in our selues, then next iustified and saued through the merits of Christ: afterward that wée are sanctified in him, and must shewe forth

the fruits of our faith in a pure and holy life. S. Iames lighting vpon another sort of mẽ which cõfessed ỹ frée iustification through faith in Christ, yet in this they were deceiued, ỹ they did not consider, how al those that are iustified, are sanctified, how all those that are in Christ Iesus are newe creatures, that they are new borne, and walke not after the flesh, but after the spirite: that the true, liuely, and iustifieng fayth doth bring forth the fruites of righteousnesse in a holye conuersation. Now because this cannot be remoued or separated from the right and liuelye faith. Saint Iames goeth as it were backwarde and proueth, that where this latter, that is to say, the fruites of faith are wanting, there faith is wanting, and so his drift is to shewe that all vngodly and carnall professours of Christ haue but a dead faith, which in no respect is able for to helpe or saue them. A second cause why they séeme so much to differ, is hérein, that men doe not marke well howe they handle, not the selfe same matter, nor haue

not

not the ſame drifte. For Saint Paule laboureth to proue, that the true fayth doth ioyne vs to Chriſt, and thereby ſaue vs. Saint Iames heere beateth vpon this pointe, that the dead faith which is but a bare Image of the right Faith cannot profite a man, this ſhall appeare in the wordes of the Text, and alſo a thirde cauſe is, that they doe not take this worde iuſtified in the ſame ſence, but diuerſelye as it ſhall be proued afterwarde: Now will I come vnto the Text. What auaileth it my bretheren though a man ſayth hee hath Faith when hee hath no workes, canne the Faith ſaue him? This is his propoſition, and the matter which hee will diſpute vppon in the whole Text following, thus much it is in effect, that it doth not auaile a man to ſaye hee hath Faith, nor it doth not profite him to boaſt and bragge, and to make profeſſion thereof, when hee hath no good workes: the reaſon is this, becauſe it cannot ſaue him: marke and obſerue this well, for heere at the firſt enteraunce, the blindneſſe of the Papiſtes

and their folly, doth manifestly bewraie it selfe, when as they doe not see nor understand, that it is not the purpose of the Apostle in this place to dispute vpon this point, whether ỹ true faith doth saue & iustifie or not: but to shew that such as haue not good workes, haue not the true faith in them, and therefore whatsoeuer they professe, they cannot be saued, for he doth not propounde his matter thus, what auaileth it though a man haue Faith and haue not workes: but what auaileth it though a man saye, he hath faith & hath no workes: Wherby it is very manifest that when Saint Iames doth attribute the name of faith vnto this dead Image, hée doth it not in proper, but in abusiue speach, and after the manner of those men which called it faith, when as in very déede it is none, but onely a certeine resemblaunce and shaddowe thereof. Thus much for this enteraunce & state of his disputation, now followe his reasons by which he doth proue that this kinde of Faith cannot auaile or profite a man, for hæ doth proue it very stronglye and pithe-

ly.

lye. The first of them is taken from a comparison or similitude which he setteth downe thus, If a brother or a sister bee naked and destitute of daylye foode, and one of you saie vnto them, depart in peace, warme your selues, and fill your bellyes, notwithstanding ye giue them not those thinges which are needfull to the bodie, what helpeth it? This is the summe of the matter: There commeth vnto you a poore man or a poore woman, which lacketh clothes and sustenaunce, you giue them gentle and fayre wordes, God helpe ye, God succour yée, and send ye reliefe: but ye giue them nothing, can this helpe the poore man, or the poore woman? Shall they not for all your louing words sterue for colde & die for hunger, if euerye man should serue them so, and giue them no other almes: why doe yée not sée then, that as this almes & liberalytie to the poore which is but in faire speaches is colde & doth not help, so in like manner ỹ Faith which is but in words and outwarde profession of speach, although it be w̃ neuer so great brags, is dead, & thē furder why do ye not

vnderstand that a thing which is weak and dead in it selfe, can by no meanes haue power to giue life, and to saue. But obserue it a little better, thus the comparison standeth, if that liberalitie which is onely in wordes be colde or dead, and doth not profit the poore, nor make him a liberall man which vseth it: then it followeth also, that that Faith which is onely in speach is dead, and therefore cannot saue or profit him which hath it, if wordes onely could profit or cause it to be faith, why should not wordes also profit the poore man or woman which is destitute? If words onely can make a faithfull man, why should not words make a liberall man? If for a man to saie hée hath faith, be of that power to do the greatest things, as namely to couple vs to Christ, to raise the soule from death to lyfe, to put the Diuell to flight, and to ouercome the world? Should it not be able to doe ỹ lesser, that is to say, so far to preuaile with vs, & to haue such power in vs: as to bring forth good works? Déere brethren, know ỹ if it bée aliue & do the former, it must néeds doe this:

this: if it doe not this latter, then surely it is dead & can do nothing to saue vs. This is a most plaine and forcible reason to proue, that the faith of a carnall and worldly Gospeller, is but a dead shewe of faith, and therefore he is not iustified nor saued, neyther can hee iustified nor saued thereby: seeing it hath no life in it selfe to worke and to bring forth fruites, it cannot giue lyfe vnto him, for how shoulde it bring that which it hath not? To set it forth more plainly, thus ỹ Apostle addeth: but some man might saye, thou hast the faith and I haue workes, shewe me thy faith by thy workes, and I will shewe thee my faith by my workes. He sheweth heere how euery simple man which is a true Christian, maye be able to deale against the greatest and most skilfull Doctour that is, to proue that he hath no faith if he hath not good workes, for when hee saith, Some man will say, it is as much as if he had said, any man may say, thou hast faith, that is, thou makest thy boast that thou hast faith, shewe it by thy workes: because faith is an holy thing,

wrought by Gods spirite, and a lyuely and mightie thing, therefore it cannot be without holy & good actions. For as a man is knowen to be dead, when he doth not breath, cannot stir, see, heare, and such lyke, and contrariwise, when he doth any of these, he is known to be aliue: euen so is it with faith, if it can or doe bring forth no good workes, then is it dead, on the contrary part, the actions & stirring thereof doe shew it to be aliue. This is a strong place against all those which doe not onely vaunt themselues of a vaine and dead beléefe, but also woulde leaue no mark to know who are of God and who are of the Diuell: Let a man take thē tardie in any foule vice, wherin they wallow, & say vnto them, ye are out of the waye, ye haue not the true beléefe in God, ye are couetous, ye are a worldling, ye are a drunkard, & an adulterer or such like, their aunswere is readie, Who made you able to iudge, can you tell how I beléeue, will you take vppon you to see what is in my heart, whatsoeuer you say, I haue as good a beléefe as your selfe. Marke well now I

pray

pray ye, for here you may learne how to answere such fellows: say thus vnto thē, faith indéd of it selfe is a secret thing in the hart, but yet because it can no more be without good déeds, then fire can be without heate: the Lord doth bid vs by his Apostle to say vnto ye, shewe me your faith by your works, & whē your tongue is foule & your déedes are wicked, most certaine it is that the hart is vncleane, & there is no right faith, for ẏ doth purge the hart, as S. Peter saith. Act. 15. Looke but vpon mens words & outward brags of their beléefe, & ye would thinke there were such plentie of faith, ẏ there could be almost no more, euery man doeth so strongly beléeue in Christ. But come to this touchstone & trial which is héere giuen vs, shew thy faith by thy works, & it shall by & by carry vs so far on ẏ other side, when we sée such flouds of all horrible & beastly sins, ẏ it will cause vs to think vpon this saieng, When ẏ Son of man commeth, shal he finde faith vpon the earth? For if this be true, as it is most true, because God himselfe hath set it downe: ẏ the faith which is wout good

workes

wozkes is dead, and thoſe are Infidels, which like bzute beaſts care not but foz the things of this wozlde, and make no conſcience of committing all kinde of euill wozkes: Doe ye ſuppoſe that if the Sonne of man ſhoulde now come, that he ſhoulde finde anye great ſtoze of faith? Alas, alas, how many are the ſinfull dædes of the moſt men, which ſhew that they haue no faith? How fewe are the good wozkes and how weake euen in the ſmall remnaunt of the godlye, which doth declare how poze and ſlender their faith is? But we muſt yet pzocæde further in this matter, and as it were ſtrike it a lyttle dæper. As men are wily to deceiue themſelues, ſo they will hære yet finde a hole to cræpe out at, although they be neuer ſo wicked: foz thus they will ſaye. It is true, Gods wozd ſaith, that faith is ſhewed fozth by good wozkes, well, I thanke God, though I haue many vices in mée, and am full of infirmities, yet I am not altogether without good wozkes: I am not ſo graceleſſe, but at ſome times I remember God by pzaier: I doe accoz-

ding

ding to my abilitie giue to the poore: I am ready to pleasure my friend: doe not these things sufficientlye shewe that I haue faith? Deerely beloued take heed, for heere you may some be deceiued, it is not the meaning of the Apostle when he saith shew me thy faith by thy workes, that a few scattered scraps of good deeds, among great heapes of sinfull workes, and as it were a few graines of Corne in a great heape of Chaffe, should be a true witnesse of the same. For it must be showed both in forsaking & renouncing all euill wayes, and also in following after all goodnes: for it is without al controuersie ỹ those which seeme to be good workes before men are not so before God, in the man which is giuen ouer to commit sin: can ỹ which is good come out of the same heart in which vngodlinesse raigneth: either make the tree good (saith Christ) and the fruite good, or els make the tree euill and the fruite euill: A good tree cannot bring forth euil fruit, neither can an euill Tree bring forth good fruite? Can the same Tree bring forth both good fruite and euill fruite? *Mat.* 12. 33 *Luk.* 6. 43.

Doth

Doth a fountaine at the same place saith
Iam. 3. 11. (S. Iames) send forth both swæt and bit-
1. Ioh. 3. 7. ter water? Be not deceiued (saith Saint Iohn) he that worketh righteousnesse is righteous, he that committeth sin is of the Diuell. Some man will say, doth not the most godly man that liueth commit sin, & doth not ẏ good & the bad come together frõ him? The godly are loden w̃ the corruptions of ẏ flesh, but yet they doe not commit sin, ẏ is to say, they are not giuen ouer, as vngodly men are to the obedience of sin: they are spotted with imperfections, but they do not take plesure therein as the wicked do: although they fæle a lumpishnesse in them vnto good workes, yet their whole race is applied vnto good works: they would very faine obey their God on both sides, that is to say, in forsaking all that is euill, & doing all ẏ which he commaundeth thẽ. Contrariwise, the fleshly Infidell doeth with all his heart giue vp himselfe in the whole race of his life to that which is filthy, if he doe any thing which is good it is but in shew, being not done sincerely, nor comming from a good rote: but of

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selfe loue, vaine glorie, or such like. He doth not any thing for the Lords sake, but for his own. For loue him & ye shal finde him ready to do ye good, cease that, & his goodnesse doth dye. Praise him, he will praise you againe, discommend him although he deserue it neuer so much, ye shall not come in his books, be ye neuer so good. Forget not this then I praye ye good brethren, when God hath set down so plain a rule to trie our selues by, whether we be faithfull or Infidells. If we finde our selues ful of good works, & our heart doth beare vs witnes that we do them euen for loue towards God: well are we, this doth declare our faith. But if our euill dēedes abound & our hart be vncleane, it is time to loke about vs, we are in a most miserable case. I wish of God, that we might often thinke vppon this, and be carefull to shewe our faith to the world, by our good and pure lyfe. Be not afrayde to applye this to our selues, and also to deale against the vngodlye with it. For in this dissolute age, wherein iniquitie hath almost gotten the vpper hande, it is

most

moſt neceſſary that we vſe this inſtrument which GOD hath put into our hands. Thou ſaiſt thou beléeueſt, ſhew thy faith by thy woꝛkes. Now followeth another reaſon: Thou beléeueſt ther is one God:thou doſt well: the Diuells alſo beléeue and tremble. Way this argument well, and ye ſhall plainlye perceiue that it doth nothing at all helpe a man to ſaye he hath faith, when he hath no good déeds:if this kinde of faith could ſaue him,then ſhould the Diuells be ſaued alſo,becauſe they haue the ſame beléefe: but becauſe it is moſt certaine, that the Diuels ſhall not thereby be ſaued,therefoꝛe it is alſo as manifeſt,that thoſe men who haue no other beléefe but that which they haue,cannot be ſaued. Let vs ſée then how farre the faith of Diuelles doeth goe, Thou beléeueſt (ſaith he) that there is one God, oꝛ that God is one, and ſo thou thinkeſt this a great matter, not to beléeue as ý vaine Gentiles which did think there wer diuers Gods, and indéede foꝛ ſo farre thou doſt well: but yet marke what a great matter thou haſt attained, the Diuells

doe

doe beléeue the same, and yet haue therby no benefit or reconciliation with God, for they tremble when they remember the terrible iudgement seate & the euerlasting fire which is prepared for them. This faith of the diuils is not to be restrained to some one point, but stretcheth vnto the whole doctrine of Faith. They doe stedfastly beléeue and knowe that Iesus Christ died for the sinnes of the worlde: this is a sure reason that they knowe the doctrine of God, when they seeke to deface and ouerthrowe it by contrarie errours. When a man therefore is of a sounde iudgement in the Scriptures for matters of Faith, and is able to confirme euerye point and to ouerthrowe the contrarie errours: though manye will saye, hee is a sounde man, & he taketh himselfe to be as great a Gospeller as any other, yet if he haue no workes, if his faith be not a liuelye regenerating faith, he maye esteeme of himselfe what he will, but the Lorde telleth vs that he is no more forwarde then the Diuelles, they are as sounde in the knowledge of truth as hee,

And if this common and general faith would serue, they should be saued as well as he. But it may be heere obiected, that there is great difference betweene the faith of Diuelles, and the faith of those men which beleeue, and yet haue no fruits of godlinesse in thē. The Diuells indeede doe beleeue all matters of faith to be true, but they do not nor cannot beleeue, that they perteine any thing at all to them, they haue no hope of mercie: but men although they be very sinful, yet they are in hope ỳ they shal be saued. Heere is a great difference therefore, and the faith of such men goeth farre beyonde the faith of Diuells. The Lorde giue vs eyes to see, and heartes to vnderstand, for I will shew that the differēce is. That the faith of the Diuells is more perfect: For what is the cause that the Diuels haue no hope, and the wicked men think they haue hope, is it because they haue lesse faith, nay, it is because they are more wise, and because they giue credite to that which GOD hath threatened against them. They be-

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leeue that he will powre out his wrath vpon them because hee hath layde it: But the wicked men they are more foolish, and where God hath pronounced against them for their sinnes eternall fire, they doe not beleeue him, and so indeede their Faith commeth short of the faith of diuells: they should beleeue the Lorde when hee telleth them that all those which doe not tourne from their vngodlynesse when he calleth them to repentaunce, shall bee cast into Hell. But they blinde themselues, & wil seeme to beleeue quite contrary vnto y which God affirmeth: this is not to shut the doore to repentaunce, but to moue men to seeke for it while God doth offer himselfe, for they shall not be able when they will: it is God which must beget vs to himselfe, and giue vs the newe birth, and sanctifie vs by his spirite to bring forth the true fruites of Faith, and not to haue such a dead beleefe, which doth chaunge vs no more then the faith which the Diuells haue, doth chaunge them. For there be very many at this daye, who

being stuffed as full of wickednesse as euer they can hold, and their wordes and deedes doe plainly shew that they are no more changed then Diuells, which will so bragge of their faith and the strength thereof, that if there should be but ten in the whole Countrie saued, they hope to be of them: they neuer vnderstoode the doctrine which the Lord teacheth in this place, God giue vs vnderstanding that we be not seduced, but that we may seeke at the handes of Christ, to giue vs a faith which may differ from that which the diuels haue. Heere also shall appeare y ignorance of the Papists: They would beare men in hande that S. Iames doth speake of the same faith which S. Paule doth, & y he plainly affirmeth it doth not alone iustifie. But let vs heere as he said before, what auaileth it if a man saye he hath faith and hath no workes, can that faith which is but in wordes, or the dead faith saue him? So now he telleth more plainly what faith it is which he speaketh of, which cannot helpe a man, euen that which the Diuell hath. Is not that beleefe which Saint Paule sayth doth in-

iustifie, wrought by ỹ holy Ghost: Shall we be so blasphemous as to saie the diuells are partakers of him? You maye well perceiue therfore that Saint Iames doth speake nothing against that which Saint Paule hath proued, howe Christ alone is our righteousnesse, whome wee take holde of onely by faith, for hee doth but shewe that the dead Picture of Faith doth not saue. Remember well then what Faith is heere spoken of, and the controuersie is soone decided. The Apostle now proceedeth to his last reason, which because it is wonderfull strong, he vseth as it were a certeine Preface vnto it, least wee shoulde passe lightly ouer it without due consideration. But wilt thou vnderstand (sayth he) O thou vaine man, that the faith which is without workes is dead? See howe vehemently hee thundereth heere against the carnall professour, calling him a vaine man, likewise wilt thou vnderstande, cannot those former reasons satisfie thee, are they not strong inoughe to perswade thee, or plaine inough to teach thee, I will let thee se:

such a reason that neither thou nor all the world shall bee able for to gaine saie, it is so strong and so manifest that it will stop the mouths of all the cauillers: and force them to confesse, will they, nill they, that the Faith which is without workes is dead: see how meruailously the holy Ghost doth labour to driue vs from trusting to this broken staffe, and to forse vs to seeke after the true and right beleefe, if we haue any care to saue our soules. And doubtlesse daylye experience doth teach vs howe needfull a thing this is. For the greatest number of professours thinke nothing lesse needful then to seeke increase of Faith, they suppose and they will saie, they beleeue well enough, they seeke no want at all, what should preaching doe, they cannot but beleeue. In very deede this dead faith of theirs, seemeth to them to be verye strong, it cannot bee shaken, neither is it tryed or tempted, for to what purpose should the diuell much labour to ouerthrowe it: but those which haue anye faith indeed, doe feele what neede there

is

is to vse all meanes to strengthen it. But let vs come to the matter, he proueth now by examples, that the true faith is knowne by good workes: the first example is of Abraham: thus it is to be opened: ye know that Abraham was an holy man, & a right man indeed, he was highly in fauour with God, the couenant was made with him, that in his seede all nations of the earth shuld be blessed: ye wil then confesse that he had the right faith, there is no doubt at all in that. Likewise ye must needes graunt, ý as there is but one God, one mediatour, so there is but one Faith, wherupon it followeth, ý as many as haue such a faith, or ý same faith which was in Abraham shalbe saued, & none els: for although euery one of ý children of Abraham do not atteine to the same mesure & strēgth ý their father did, yet they are like him & haue the same beleefe. Then I beseech you obserue wel the second parte, wherein is declared howe the Faith of Abraham was fruitfull, and did declare and shew forth it selfe by good workes; for

Ephe. 4. 5
1. Tim. 2. 5

Gen. 21. hée offered his sonne Isaac vpon the Alter. Wherevppon it doth also followe that all his children, and all the sonnes of GOD, doe declare and shew forth their Faith, by their good déedes: And whosoeuer they be which do not so, they are degenerates and bastardes, none of his children nor yet pertakers of anye blessing with him, for their Faith is dead, and therefore they are not aliue, doe ye not sée déerely beloued, the meruailous force of this reason, and that it is as cléere as the Sunne: Héere is no starting hole left for a man to hide himselfe in, nor to créepe out at, but hée is holden fast to this, that if hée will bée saued, he must so beléeue, that he declare and shew forth to the world by his good works and holy life, how he walketh in the steps of his faithfull father Abrahā. But why doth he choose this one worke of Abraham before all the rest? For his life did shine with holy works, he was merciful to ẏ poore, he interteined & lodged strangers, he was peacable wͤ al men, iust & true in al his delings: doubtles this did excel al ẏ rest, & so farre passe them,

that

that it maye well inough be mentioned in steede of them all; it did declare a wonderfull faith and loue towardes God as we may easily see, considering al the whole circumstaunces of the storie. God had called him out of his natiue Countrey and from his Fathers house into a straunge lande: he had promised him a sonne by his wife Sara, of whom the blessed seede should come, he performed this promise in his olde age, euen when Sara was by nature past childe bearing, he had no other childe by hir, the promise was made in none but in him, In Isaac shall thy seede be blessed. *Gen.* 21. 12
Each man shall now be driuen to confesse, that heere was a great triall, when God doth bid him take his onely sonne euen Isaac, and goe three dayes iourney to the place which he would shew him, and to offer him vpon the Altar a slaine sacrifice. How great a griefe is it for a louing father, to lose a sonne which he loueth deerely, especially when he hath no more sonnes: then how much griefe might this be, not onely to see his sonne slain, but also to slay him with his owne

hands: and most of all that childe, in whom the couenaunt of eternall lyfe was made, because Christ shoulde come of him, who being dead, all hope of salvation did dye with him. Al this did not with-hold, but ỹ faith of Abraham caried so great a loue in him & feare towards God, that he neuer grudged at the matter nor neuer made delay, but went indéede to haue slaine his sonne, hauing bound him vpon the woode, and hauing taken in his hand the sacrificing knife, to kill him. Then the Angell of ỹ Lord frõ heuen did forbid him. Before ỹ Lord it was as if it had bene done, because Abraham did fully purpose to do it, then we sée plainlye by this, what the true faith is. But if any man should obiect and say, this example is not fit: euerie man cannot be lyke Abraham, nor haue such a faith as he had, he was a rare man, few or none to be compared with him. Saint Iames doth aunswere, If ye thinke this example to be too high, and that ye are not to be measured by it, I will shew you another as lowe: what say ye to Rahab the harlot, was not she

iustly

iustified by wo3kes, did not hir faith declare it selfe by good wo3kes? Can ye take any exception against this example? Will ye not be ashamed that your faith shoulde not be lyke hirs? As the faith of Abraham did vtter it selfe to the wo3ld, so did hirs, whereby she shewed hir selfe to be a right daughter of Abraham, although she were not of his posteritie acco3ding to the flesh, but came of one of those cursed Nations, which God had commaunded the Chilo3en of Israel to rwte out and destroy, yet I say she was his daughter, acco3ding as S. Paule setteth it fo3th in the Epistle to the Romanes, that he should be the Father not onely of them which are of the Circumcision, but also of those ỹ walke in ỹ steps of ỹ faith of our father Abraham: like as all his chilo3en both of the Iewes & Gentiles must do which will be blessed vỏ their faithfull father Abraha. Then we haue hœre ỹ exãple of ỹ father of all ỹ faithfull, with ỹ exãple of one of his daughters, which had ben a pwre harlot, what excuse remaineth, o3 what can we pretende, shall we not blush, and

Ro. 4. 12.

be

be ashamed to say that we beléeue well,
and take our selues to be the Children
of Abraham and the Children of God,
when we are no more lyke him (then
as the common saieng is,) an Apple
is lyke an oyster. Christ our Sauiour
doth vse this reason against the Phare-
sies in the Gospell of S. Iohn. If ye
were Abrahams Children (saith he) ye
would doe the workes of Abraham: but
now ye goe about to kill me, a man that
haue tolde you the truth which I haue
heard of God, this did not Abraham.
And a little after, Ye are of your father
the Diuell, and the lusts of your father
ye will do. What would we haue more
plaine then this? Euen the very séed and
posteritie of Abraham, which take the
selues to be the children of Abraham,
the children of God, yet Christ Iesus
telleth them plainly they are the children
of the Diuell, and why? Because their
workes were not like the works of A-
braham, their beléefe was not lyke his,
but it was dead. Shall not we then a-
boldly say at this day, nay rather, doeth
not Christ speake as plainly as he did
and

Ioh. 8. 3.

and telleth vngodlye men to theyr face, howsoeuer ye brag of your faith, it is but dead, and howsoeuer ye boast and take your selues to be the Children of God, yet in very deede, vnlesse ye returne from your vngodly waies, & shew forth the fruites of a true and liuely faith, ye are the children of the Diuell: trust not vnto your vaine hope and dead faith, for it will but deceiue you. Deerely beloued let vs not be so mad, when God telleth vs this with his owne mouth, as to beleeue the contrary and to perswade our selues we shall do well inough although we continue in our sinnes. This is a most pestilent craft of Satan, and commeth from the rote of Infidelitie, as ye may see in our great grandmother Eue, God had tolde hir and Adam, that what day soeuer they shuld eate of ỳ tree, they should dye the death, the Diuell told hir, ye shall not dye, she beleeued him, but beleeued not God, she thought euen as the Diuel told hir, she shuld do wel inough, or els she would neuer haue eate therof: we haue sucked this poyson from hir breasts: when God telleth vs, if your

faith

faith bring not forth good workes, it is dead, it cannot helpe ye, if ye continue in these wicked deedes, ye are the children of the Diuell, ye must speedelye repent, for ye cannot when ye would: No, no, saith the Diuell on the other side, that is not true, your faith is good inough, goe on, ye shall doe wel, God hath mercie in store, ye may repent afterwarde. Now the most doth beleeue the Diuell in this, and giue no credite at all vnto God: and neuer seeke to try themselues, whether they be in good case or not.

When the Apostle saith heer, that Abraham was iustified by workes, and that Rahab was iustified by workes, &c. We must note that this word iustified is taken diuers waies in ỹ scriptures, which is one cause (as I noted before) why S. Paule and S. Iames seeme to be contrarie. S. Paule proouing that we are iustified by faith, taketh it as cõtrary to this word condemned, for being by our sins guiltie, & to receiue the sentence of condemnation, we are in Christ (into whose mysticall body we are incorporate thorough faith) acquit and discharged, which

is

is called iustification: this cannot be by the workes of the law, because there is not perfection in the deedes of any, but euen the most pure are vncleane & spotted. Therfore as S. Paule saith, they are all vnder the curse, which holde of the workes of ỹ law; for it is written, Cursed is euery one, which cõtinueth not in al things which are written in ỹ book of the law to do them: ỹ reason of this is to be considered in the most holy and pure nature of God, vnto whom no vncleane thing can be coupled, no vnpure thing (although it be but in part) can abide his presence, or haue fellowship with him. The word iustifie is also taken in this sence, as when a man doth declare and shew forth before men, ỹ he is a righteous person also before God: & that is the meaning of the word in this place, that loke how by faith we are iustified before God: so by the fruits of our faith, we are iustified (that is declared to be iust) before men.

Gal. 3. 10.

For proofe that the Scripture doeth vse the word iustified in this sence, look vpon the saieng of Dauid. That thou maist

Psa. 51. 4 maist be iustified in thy saieng, and pure when thou iudgest, there it can signifie no more but that God might shew and declare himselfe to be iust. In the Gospell of S. Luke. chap. 16. ver. 15. You are
Luk. 16. 15 they (saith Christ to ẏ Pharesies) which iustifie your selues before men, but God doth know your hearts. In this saieng it is most apparant, that there is a iustifieng before men, which the Pharisies in coloured hypocrisie did seeke for, but Christ telleth them, they were neuer the better, because they were not of vpright heart before God. The word is also taken in other sense, which I omit. If any man will now demaund, how it can be proued, that S. Iames doth vse it in this latter sense rather then in the former? I aunswere, that the very place it selfe and go no further doth declare this thing: for when the Apostle saith thus, Some man will say, shew me thy faith by thy workes, is it not apparant, that he speketh of that which is before men, or declared vnto men, and not of that which is before God? In lyke manner, when he saith, Abraham was iustified

by

by woꝛks, when he offered his ſonne Iſaac vpon the Alter. Doth not ẏ ſcripture ſhew, that beꝛe God Abraham was iuſtified long beꝛe by faith. If it be obiected againe, ẏ it may alſo be ſayd, how he was beꝛe ẏ time iuſtified beꝛe men, oꝛ that he had ſhewed by his deedes vnto men, ẏ he did feare and loue God: and then what ſhoulde hinder but that it may be taken foꝛ a moꝛe full and perfect iuſtification, oꝛ an increaſe therof as well beꝛe God as beꝛe men. I aunſwere, that beꝛe GOD a man being iuſtified, to ſpeake pꝛoperly there is no increaſe thereof, foꝛ he is fully and wholy diſcharged and acquite, oꝛ els it is no iuſtification. But becauſe we haue receiued the grace of iuſtification, but in part and not in full meaſure, thereforꝛe our iuſtifieng beꝛe men is moꝛe and moꝛe declared by degrees, as good woꝛkes doe moꝛe and moꝛe abound in vs, and ſo Abraham was by this one woꝛke moꝛe iuſtified beꝛe men, thē by all ẏ reſt of his deeds, & therforꝛe it may well be ſet downe in ſtead of al ẏ reſt:

D. we

we sée héere then ý because by the scrip-
tures this must needes be taken for an
increase of iustification in our father A-
braham, ý it must necessarily be vnder-
stood of that iustification which is before
men: ye sée now ý meaning of this text,
and the drift & scope of the Apostle is
laid open vnto ye, but my chiefe purpose
is yet behinde, and that wherin we are
to be wrought vppon yet remaineth,
which is a more perticular application
and handling of this doctrine. For we
must not passe away thus with ý mat-
ter, vnlesse we minde to take smal fruit
therby. Ye will confesse these things
which I haue handled to be true, as of
necessity we are forced thervnto, we can-
not but grant ý the holy ghost hath giuē
a perfect touchstone, then I am to exhort
you in the name of God, & as ye tender
and loue the saluation of your soules,
to giue attentiue héede a little, & not to
let this thing slip away from ye, do ye
graunt that the faith which is without
works is dead: And that it is no better
then the faith of diuels: And yet wil ye
still suppose, that idolaters, swerers, rai-

lers,

lers, adulterers, couetous worldlings, & griping vsurers, & such like are in good case, or continuing such, canne hope for mercie? Do ye confesse ý ther is but one true faith, which was the faith of Abraham and Rahab? Doe ye also acknowledge that the same faith in them did shew it selfe by good déeds? And wil yée still accept it for a sufficient proofe of a good and sound testimonie of a true beliefe, when any man can say, I do hurt no man, I liue vprightly & pay euerye man his owne, I haue alwaies ben reputed & taken for an honest man, what would ye require more of me, I liue as my neighbours doe, I trust God will hold me excused, although he haue no regarde of any obedience to the worde of GOD, to consider wherein his glorye doth consist, nor yet anye care of men, to profit either theyr soules or theyr bodyes: but contenteth himselfe with this, if hée doe them no good, to doe them no harme.

I will shew you déerelye beloued, howe these sortes of people are deceyued by two fowle errours, which this

text doth most strongly ouerthrowe: the first is this, that they looke but vnto mē, and restraine their duetie vnto them, whereas they should chiefly looke vnto that which they owe vnto God, & then to that which belongeth to their brethren: the seconde is that they suppose themselues bound no further but to abstaine from hurting, without regard of doing the dueties of loue, wherein one man is to profit and further another.

As concerning the first of these both the example of Abraham, and also of Rahab, do manifestly convince them: because the fruites of their faith or the works whereby they were iustified, did not so much respect man as God, for in Abraham there appeareth onely a loue towards God, for whose sake he was contented to forget ỹ affection of a father, & to shew that although he loued Isaac deerely, yet he loued God more, so ỹ if we feele our loue to the Lord our God, to be so small that it cannot prevaile with vs, to kill and mortifie the lusts of sinne, and vaine pleasures of the flesh: how shall we perswade our selues that we

we are like Abraham, which had denied the loue of himselfe so farre, that he did neuer grudge, but would willingly haue killed his sonne. Rahab after shee had made confessiõ what she did beleeue concerning the God of Israel, for the same Gods sake, for the true religion, and for the Church or people of God, toke the messengers and did hide them, to the hazard of her life, & all ẏ she had, affirming to the king when he sent to séeke thẽ that they were departed. Doth not this improue the faith of those which for the religion of God are so farre off from hazarding their liues & goods, that they dare not be séene when neuer so little daunger doth arise, wherein are those like vnto Rahab, which will turne with euery winde, and a man cannot tell what religion they be of, they will be sure to rowe with the tide, and neuer to striue against the streame: doe such now iustifie themselues lyke Rahab, haue they such a faith as she had? No deerely beloued, they are as yet verye Infidells and loue themselues, and the worlde, more then they loue GOD

and his truth, this thing then is most euident, ỹ the true beléefe doth make all those ỹ haue it, ready & willing to lose their liues & their goods for ỹ gospel, this must not séeme to be a strange doctrine, whē as our sauiour telleth vs in sundry places ỹ he ỹ doth not forsake al, & take vp his crosse & folow him cannot be his disciple. Wel, we must therfore be so hot and zealous in the profession of true religion, that it cause vs to forget our own state and commoditie: we must haue so burning a loue to Gods truth, that nothing may be able to quench the same: We must not stagger and varie, because we shal endure trouble. Let vs conclude this point, wherein it is proued ỹ they erre & are deceiued, which doe not make account of kéeping religion pure, of louing it before all other things, and so of giuing to God his due honour. Remember ỹ from hence ye are to fetch the first part of ỹ true description of a godly mā, & the triall of the iustifieng faith which is but one, & therfore worketh alike, in all which are pertakers of it though not in the like mesure, & with all mark how

far

far ẏ holye Ghoſt doth differ in ſetting
forth a righteous man, from ẏ common
mãner of worldlings: wheras he taketh
it to be ẏ chiefe worke, which reſpecteth
God himſelf & his truth: they paſſe ouer
that & count it no matter though a man
be an Idolater, or ſuperſtitious, or a
ſwearer, which doth not reuerence the
name of God, ſo ẏ he be a friendly man
to his friend & ſuch lyke, how great an
enimy he be to ẏ word of God, it ſkil-
leth not: theſe are brute beaſts wout vn
derſtãding, very Atheiſts, which wil ſay
plainly they can ſee no differẽce betweẽ
the papiſts & the profeſſors of ẏ goſpel:
both becauſe they are not able to iudge
of doctrine, & alſo ẏ they looke but vntõ
men: now let vs come to ẏ ſecond thing
wherin they erre, & which this text doth
confute ſharply, they ſuppoſe as I tolde
ye, ẏ men are to haue no farther regard,
but to this, not to hurt, paſſing by all
thoſe duties, wherin they are to do good
vnto their brethren: not duly cõſidering
how ẏ law of god, doth not only bind vs
to abſtein frõ hurting our neighbor, but
alſo doth moſt ſtraightly tie vs to do al

good deeds vnto them, so that he is guil-
tie before God, not onely which commit-
teth that which the law forbiddeth, but
also which leaueth the thing vndone,
which the law enioyneth. Now then be-
cause the true faith bringeth vs to haue
care to obey God wholy. S. Iames requi-
reth that a man should shew his faith,
not only by leauing ỹ which is euil, but
also by the performaunce of ỹ which is
good: for thus he saith, shew me thy faith
by thy deeds: & that faith which is with-
out workes, is dead, heere by ỹ way ob-
serue by comparison, how far of are those
frō grace, which swarme ful of vncleane
vices, & their whole race is nothing but
a continual sinning: whyeras this is evi-
dently heere proued, ỹ such mē as carie a
great shew of vprightnes, in refraining
from sundry vices, are stil without testi-
monie of true beleefe, because their holy
deeds do not appeare, for when as ỹ holy
scriptures do testify, ỹ ỹ hart is purified
by faith, ỹ those are borne againe in the
new & spirituall birth, that they are new
creatures, & haue a new heart, & a right
spirit, created and renewed in them,

it

it must néedes be that they are prepared vnto euery good worke, they haue not onely put off the olde man with his corrupt lusts, but haue also put on ỳ new man, which is created in righteousnesse and true holinesse: & as they haue walked in darknesse, so now they walke in the light. There is one step yet further in this matter, I trust that as ye will confesse this, that if those do not beleeue well, which haue no good workes to shewe, although they be in some things vpright, and much more the foule and filthy liuers, which dishonour God and his truth, so ye will also be brought to see, that those miserable men are yet further off, which barke against this holye doctrine, and cannot abide that a man should say to the wicked and vngodlye, thou art in the waye to hell, thou shalt dye the death, if thou returne not from these euills. They may thunder & raile against men and saye they vtter damnation: but let them looke, if they can quench the light which the Holy Ghost hath giuen in this text. Let vs retourne to the former matter againe. We must

not onely abſtaine from euill, but alſo doe good: there be many likewiſe deceiued in this doing good, reſtraining it to the baſer and leſſer part: they looke but vnto the bodies of their brethren, and ſuppoſe they are to haue no further regard but of them, to releeue and eaſe the miſeries of the fleſh, let the ſoule be neuer ſo blinde, neuer ſo ſicke, in neuer ſo great danger of eternall deſtruction, they haue no pitie of that, which doth bewray that they ſee no further then this lyfe, they haue no true loue nor pitie in thē, for then woulde they loue the ſoules of men, which are ſo precious, they would pitie the wofull miſerie that they be in. For how abſurd a thing is this, ỹ one ſhould be carefull to eaſe the calamitie which laſteth but for a daye, and not reſpect that which is eternall, I muſt therfore heere againe admoniſh ye, that ſuch as will haue proofe of their faith by good workes, muſt exerciſe the ſame as wel to the ſoules as to the bodies of men, and becauſe therein doth ſtand the greateſt loue of all other, they are therein to ſhewe themſelues moſt earneſt. There

is

is no more excellent note of faith, and of the true feare & loue of God, then when a man is greeued, and mourneth to see men out of the waye to life, running headlong in their sinnes vnto destruction, and when as he doth in loue and pitie admonish them, and seeke by instruction to draw them out of the snares of the Diuell. On the contrary side, he can neuer say he hath anye droppe of grace, which delighteth and sporteth himselfe, at the lewde and wanton behauiour of other men. Iudge deere bretheren these Cockbraines, which cannot be merrye, but at the sinfull and prophane speaches of vaine men: doe they shewe the fruites of Faith? Those abhominable beasts, which delight to make mẽ dronk, to the intent they may laugh: are they of God, or of the Diuell? We must diligently exercise the contrary, labouring to draw one another to God: and to conuert their soules which go astray: which is the speciall and chiefe good worke that we can do vnto men. To feede the hungrie, to cloth the naked, to visit ỹ sick, & those which are in bõds, to opẽ as it were

the

the bowells of mercie and compassion, to all that are in misery: are verye excellent and glorious fruites of faith: & haue great promises of reward, in ỹ holy Scriptures, yet are they not comparable to these, when the soule is sicke in prison, and in the chaines of Satan, to visit and relæue it. When it is pining away, for want of heuenly food, to minister vnto it: when it is full of grieuous sores and deadly wounds, to giue wholsõe medicines & salues vnto it: to mourn with the bowells of pittie & compassion for it. From hence it ariseth that al true faithfull hearts doe sob and grone with sorrow, when they sée men left without instruction, and when they behold the desolations and ruines of the Church, it doth pinch them euen at the heart, it causeth bitter teares to flow out of their eyes, when they behold any famine and dearth of the foode of life: and when they sée them runne from Sea to Sea, and from the one ende of the land to the other to seeke for it. When they sée the young man and the beautiful virgin perish for thirst, he that shall denie this, or

stand

ſtand in doubt thereof, neuer knewe as yet, what the vſe and benefit of the woꝛd is, noꝛ yet what that loue in the ſpirite is, which the Loꝛd commendeth vnto vs. I might héere ſtand long in perticulars, to ſhewe the crueltie of thoſe Parents, which ſuffer their childꝛen to be without the knowledge of God, and to periſh in their ſins. Foꝛ one of the chiefe fruites of their faith doth ſtande in this which the Apoſtle commaundeth, Fathers pꝛo- *Ephe.6.4.*
uoke not your childꝛen to wꝛath, but bꝛing them vp in the nourture and inſtruction of the Loꝛd. Foꝛ thoſe which haue the riches and wealth of the woꝛld, the Holy ghoſt ſaith, Ye that hath this *1.Ioh.3.17.*
woꝛlds good, and ſéeth his bꝛother ſtand in néede, and ſhutteth vp his compaſſion from him, howe dwelleth the loue of God in him? If this be true, that the rich men of the woꝛld, do not loue God when they wil not part with their riches, to releéue ỹ miſerable carcaſe of their bꝛetheren: then doubtleſſe it is a moꝛe ſtrong argument againſt them, when as ſo many ſoules periſh foꝛ want of good & pure inſtruction, which by their wealth

they

they might procure, if they did not make more account of their riches, then of the saluation of men. Gods word pronounceth them blessed, which imploye theyr goods to fede the poore, then how much more blessed a thing is it when they are imployed to the ministring of spirituall fode, which neuer perisheth? But let vs come to those which haue the charge of soules, what is the principal good worke, which they are to shew their faith by: & wherein they are to declare their loue towardes Christ and his Church. Simon Ioanna louest thou me, Fede my shæpe, fede my Lambes, fed my shæpe. When as therefore the hireling, the idle Drone, and the Idoll shepheard haue the flocke of the Shæpe & Lambes of Christ and doe not fede them, or at the least doe so fede them, that they are neuer the better: where is the faith which they boast of, is it anye other then the dead faith and the faith of Diuells? Whosoeuer therefore will haue the testimonie of his faith in this callyng, he must execute the office as the Scripture bindeth him.

Iob. 21. 15

Is it possible that he can giue credit to the worde of God, and be of a right beleefe, and not regard this? The rest of his good deedes whereby some man will say he doth shewe his faith, are no good deedes: for if he did them of loue towards God and his brethren, would he not then doe that, wherein his loue to both should most of all shewe it selfe? Can he loue God, and hate God? Can he loue men, and hate men? Or can hee loue God, and not regard to do his will? Or can he loue men, and not care for the saluation of their soules? O my brethren, who cannot say to such a man: Shewe me thy faith by thy workes. Who will be so blinde as to think such are in good case?

I will nowe drawe towardes an ende, onelye by this place exhorting euerye man, while God giueth him time and abilytie, to giue himselfe to the exercise of good workes, and the seruice of God.

And deere brethren, what shoulde make vs so slacke, considering howe shorte our time is, and howe great

reasons

reasons ther are to perſwade vs, as firſt to begin with that, which is taught in this place: is it not a meruelous blessing to haue the witnesse of our faith? Is it not a miserable curse to be without the true peace of conscience, and to abide stil in doubt? Doeth not GOD promise vs also, although we can deserue nothing, but when we haue done all that we can we are still vnprofitable seruaunts, that all our good workes shal be
Ma. 10 42 rewarded, euen to a Cup of cold water, which is giuen for his sake? Make yée
Luk. 12. 33 bagges which neuer ware olde, or treasure which neuer faileth in heauen, &c. Shall not the promise of reward moue vs? Go further, how déere and precious ought the name of our God to be vnto vs, how much ought it to delyght vs to heare it magnified, how much ought we to abhorre to sée it stayned and dishonoured? Is not his name honoured when those which call vppon him, are fruitfull in good workes. Herein saith
Ioh. 15. 8 Christ is my Father glorified: that ye goe, and bring forth much fruite. Also he saith. Let your light so shine before

men,

men ẏ they may sée your good works & glorifie your father which is in heauen. Is not Gods name dishonoured by the euill conuersation of those which professe his worde? Saith not S. Paule, The name of God is euill spoken of, through you among the heathen? Ought not the Gospell to bée déere vnto vs? Is it not in the mouth of ẏ greatest number of worldlings, when they sée ẏ euill déeds of professors? Loe these are your Gospellers, héere is their holye doctrine, these are they which hunt after Sermons, ye may sée what they are, & what their teaching is, they haue as fewe good works as other men, they are all in wordes. O wretches, shall not these things moue vs to let the world sée our faith and loue towards God by our good works? likewise is ther any greater loue which can be shewed towards men, thē when they shall be moued by our good déeds, to glorifie God in ẏ day of their visitation, when our godly deling shall cause them to confesse that it is an holy religion which we professe, & so giue eare & ioyne themselues vnto the same?

Mat. 5, 16.

Rom. 2, 24

Happy man which by his holy life is a meane to drawe others from their euil wayes: & to bring thē to be schollers in ỹ same schoole that he is. Contrariwise, what a woful and miserable wretch is that which slaundereth & dishonoureth the holy word by his sinfull life, which driueth other from it, and so thrusteth them on headlong to destruction. O vncharitable man, shall not the blood of such in some sort be layd to thy charge, when thou driuest them from the Lord and his truth, as much as lyeth in thée, and driuest them headlong to destruction. I might procéede to many particulars, but then I should be ouer tedious. The Lorde plant these things in our hearts, and giue vs grace to continue in all goodnesse to our liues ende, to his glorie, and our eternall comfort.

Amen.

FINIS.

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